/430 cont./

*511 871

No. 31: 0.5%
No. 38: 0.5%
No. 39: 0.6%
No. 40: 2.4%
No. 41: 4.4%
No. 42: 0.5%
No. 43: 5.6%

These percentages do not decrease. The explanation is to be seen in the fact that only families with high incomes send all of their children to school, and that, on the other hand, they often prefer, even Moslems, to send them to Catholic school.

*511 794 In three cases the family heads pointed out to us that in one year they were faced with the expenses occasioned by a baptism (which also requires a sheep). For No. 19 the cost represented 11.5% of the income, but only 6.3% and 3.4% for Nos. 26 and 31.

*511 593 602 But the heaviest familial obligation for many is the necessity of sending sums of money to their relatives who are in difficulties. For example, No. 3 sent to a brother a sum representing 2.5% of his income; No. 11, at two times, 4.4%; No. 24, 0.9%. Finally, No. 43 sends 8.2% of his income each month to his family and to that of his wife.

*511 595 Another familial obligation, this one desired: Nos. 18, 35, 38, 40, and 41 actually have two or three households, because they preferred not having all of their wives live together, a whim that comes to, respectively, 18.1%, 6.1%, 10%, 10.6% of their incomes. (The budget of No. 18 has a deficit of 15%.)

*511 357 Thirteen families employ one or several domestic workers. Moreover, all of them are located below the central income. Here is the portion of their budget that is devoted to this:

No. 24: 6.6%
No. 26: 2.2%
No. 27: 6.1%
No. 28: 1.5%
No. 30: 4.1%
No. 31: 4%
No. 34: 4.3%
No. 35: 3.7%
No. 37: 3.8%
No. 38: 2%
No. 40: 3%
No. 42: 1.7
No. 43: 11.1%

17: Mercier--25 S-5 (1953-1954) 1954 MS37 Senegal MS37
Dakar

/24 cont./

b) These simplified data call for some commentary. What is the significance of the sometimes important differences that we affirm between the situations that prevail in the different strata?

The high proportion, among the farmers, of households that coincide with the restricted family -- a proportion clearly higher than the average -- is explained by the fact that we are dealing more with market-gardeners than with farmers of the traditional type (as are found in the suburban villages). In any case, the problem has not been studied for a sufficient number of cases for us to draw definitive conclusions here.

/25/ Besides this category, for which we lack certain explanatory factors, only two others noticeably exceed the average established for the whole population: on the one hand, the superior employees and functionaries; on the other hand, members of the teaching profession, doctors, etc. The important factor here is the degree of Westernization (1).

1. The only categories whose members have all been to the French school.

It is only on this level that we have ascertained facts not only on the topological dispersion of the group of relatives, but also on the very clear loosening of the obligations flowing from kinship ties. Let us add that in reality the number of restricted families is much more important. In the majority of households which include one person in addition to the restricted family, this person is a domestic lodging with the family (who is sometimes a distant relative). The change in structure is therefore clearer than it would seem in view of the raw figures.

c) This first general view shows, as in other domains -- we shall see this soon for the structure of even the restricted family -- that the characteristics of the socio-occupational

/105 cont./

465 Domestic work is rare and costly. A cook is paid be-
357 tween 200 and 500 francs a month, a houseboy from 100 to 200 francs. These rates are similar to the ones prevailing in Dakar.

463 The native, moreover, is attracted to the cities only
465 by the high wages. Competition does not come into play, as in Europe. There are only rare specialists or artisans. As
[241] for the laborer, most often he prefers to work his field in the countryside or to hire himself out as an agricultural worker for a native employer who will feed him and leave to him a part of the harvest.

In an agricultural region such as Sine-Saloum, the native is primarily a cultivator.

244 Navétanes. Each year at the time of groundnut culti-
166 vation, Sine-Saloum gets many native cultivators coming
167 from the east and south (Sudan, Portuguese Guinea, Casamance, Upper Gambia, and even Guineans from Fouta-Djallon).

These immigrants are called "navétanes," from the word "navet," which means "rainy season," because these foreigners arrive shortly before the first storms and leave as soon as they have sold their harvest.

About 10,000 to 15,000 of them come each year. A
244 local custom called "Lâdyino" governs the relations between the
466 foreigner and his employer.

[465] This is a verbal agreement according to which the employer assures his co-covenanter food and lodgings for the period of the work and in addition loans him a particular field.

/106/ The navétane works for his employer every morning, except Monday and Thursday. The rest of the time is left to him for his personal crops. The navétane gets seeds from his landlord.

His work consists of the preparation of the field (lougan), sowing, and weeding.

After the harvest has been gathered, the landlord stops feeding him.

[465] At the time of his departure, the navétane must reimburse his employer for the cost of his food, which is fixed by